

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
John 10:1

Hangen, Rev. A. K.
mar. 45

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23th. Sunday after Trinity

OUR COMMONWEALTH

Epistle Philippians 3:17-21.

"For our commonwealth is in heaven whence also we look for the Savior, the Lord Jesus Christ." —Phil. 3:20.

In the above passage the Apostle Paul contrasts the lot of the believers to that of "the enemies of the cross of Christ".

The Believer's Privilege: The follower of Christ belongs to a different commonwealth than they do whose chief interest is in the things of this world. The word "commonwealth" may mean an independent state, especially a republic. It is not, however, the political aspect that interests us in this connection, but the fact that a Christian's true home is heaven. Jesus often spoke of the Kingdom of God, or of heaven. In other places it is called "Jerusalem which is above" (Gal. 4:26) or the "new Jerusalem" (Rev. 21:2). Here it is of the future aspect of this kingdom that Paul speaks. This has not as yet been manifested, but we look for it with anticipation and hope. Yet already in this life we must be members of the kingdom of grace if we shall have any hope for the future. At present it is a kingdom of grace, because citizenship cannot be obtained for money or merit, but solely by grace when by faith we accept the saving grace of God offered to us through the Gospel, and based on the vicarious atonement of Christ for our sins. It is a privilege to belong to this kingdom where we enjoy the rights of citizenship and the protection of the Lord of heaven and earth.

The Believer's Responsibility: Privilege involves responsibility. A Christian must be an example to those who are without God, and the older Christians should be examples to the younger and weaker in faith. It is with tears that Paul speaks of those who walk otherwise. He finds it his duty to warn against these enemies of the cross of Christ, whose god is the belly. They glory in the things that according to Christian standards are causes for shame. Whether the reference is to some who live in shameful lust, or to people with a cloak of Christianity, but finding their pleasures and amusements in the un-Christian world is the same. Both kinds are a menace to the congregation leading the unstable and ignorant from the path of righteousness. We remember the warning in Mt. 18:6 "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea". Our lives must be patterns that others may safely follow. This must not be a Pharisaic attitude toward our fellowmen, but a consciousness of being living epistles, known and read of men. Not only the "bishop" but all Christians should "have a good report of them which are without" (1 Tim. 3:7.) Let your life count for Christ. Be a witness for Him.

The Believer's Hope: Whereas the end of enemies of the cross of Christ, and all who have only minded earthly things, is perdition; the believer in Christ looks for His return as Savior and Lord. The word "look" has here the meaning "to assiduously and patiently wait for". This is our attitude to Christ's return. "In the world ye shall have tribulation" (Jn. 16:33). When Christ returns, the children of God shall be freed from all suffering and tribulation. Then the sorrows and pains of this life will be overshadowed by glory. "For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed to usward." (Rom. 8:18) Whether the return of Christ takes place in our lifetime or not, the hope is the same if we are His, and can confess "to me to live is Christ, and to die is gain". Is your com-

Thanksgiving

We thank Thee, Lord,
For all Thy Golden Silences,
For every Sabbath from the world's
turmoil;

For every respite from the stress of life;
Silence of moorlands rolling to the skies.

Silence of deep woods' mystic cloistered
calm;
Silence of wide seas basking in the sun;
Silence of white peaks soaring to the blue;
Silence of dawns, when, their matins
sung,
The little birds do fall asleep again;

For the deep silence of high golden noons;
Silence of gloamings and the setting sun;
Silence of moonlit nights and patterned
glades;

Silence of stars magnificently still,
Yet ever chanting their Creator's skill;

For that high silence of Thine Open House,
Dim-branching roof and lofty-pillared aisle,
Where burdened hearts find rest in Thee
awhile;

Silence of friendship, telling more than
words;
Silence of hearts, close-knit heart to
heart;

Silence of joys too wonderful for words;
Silence of sorrows, when Thou drawest
near;

Silence of soul, wherein we come to Thee,
And find ourselves in Thine Immensity;

For that great silence where Thou dwell'st
alone—

Father, Spirit, Son in One,
Keeping watch above Thine Own,
Deep unto deep, within us sound sweet
chords

Of praise beyond the reach of human
words;

In our souls' silence, feeling only Thee,
We thank Thee, thank Thee, thank
Thee, Lord."

—John Oxenham.

S. L. B. I. IDEALS

S.L.B.I. is a Christian school. It desires to do all to the glory of God. It seeks to know and to do His will. Its prayer is that it might be a witness of the providing power of God. Its concern is that its message might make known Christ and Him crucified, and the way of salvation through faith in Him.

That these ideals shall be realized is our aim. If they are not attained, the blame does not rest with God. "He will give grace and glory; no good thing will He withhold from them that walk uprightly." Hence when these ideals are not reached it is because of human failure.

As we see it, there are three groups particularly concerned in our endeavor to have these ideals fulfilled: The school staff, the student body, and you our friends. Lack of whole hearted consecration on the part of the staff members will prevent the Holy Spirit from using us as a channel of blessing to our students. Lack of willingness on the part of the students to yield to the truth of the Word of God will hinder the Spirit from bestowing on them God's blessings. Lack of prayer on the part of you our friends will hinder the Spirit from demonstrating His power in our midst.

Consequently our heartfelt request to you is that you will be often remembering S.L.B.I. in your petitions to God. Thank you for your faithfulness in this regard.

monwealth in heaven? "For where your treasure is there will your heart be also." Amen!

—J. P.

Chaplain A. F. Knorr Writes Daughter Beautiful Letter

New Guinea, March 21, 1944.

Dear Daughter Jeanette:

Mother writes me that on Palm Sunday, April 2, your birthday, you are to be confirmed. I wish I could be there myself and confirm you. That is part of the price we are paying to win this war. I am happy to know that you have finished the course and are prepared by a good pastor and are prepared by a good pastor to be a communicant member of our dear Lutheran Church.

As I have so often said in confirmation sermons: confirmation does not mean graduation but commencement. It is the beginning of adult life in the church.

You are still in the adolescent stage. But in the church you will now be considered a communicant, and thus an adult member. You have grown up physically, mentally and spiritually.

Personal Faith

As a minister I am especially concerned that my children become not only members, but a real contributing force to the church. And above all we must all have personal faith in Christ our Savior and know, or begin to learn, our weaknesses and human sinfulness, and experiencing the forgiveness of all our sin through Christ, begin to let the Spirit lead us into true Christian holiness of life.

Though I mention the word "minister," I am speaking as a father to his daughter who is growing up. What a thrilling thought that is! You are at the threshold of life and service. But a few years and you will graduate from high school.

It is time to begin planning your future. There neither I nor mother will try to force your direction. We have given you the kind of training and environment where your character could unfold beautifully and with meaning, and can trust to your own sense of what is fitting and proper to carry on.

On Your Own

We cannot protect you from life. We can only help you to grow strong in Christian conviction and in development of your own personality, so that in the many tests of life you will stand up to them and overcome through the grace of God.

The heritage of the Christian home means so much. I see that daily in contact with the men from so many different kinds of homes.

Eventful Hour

Let me congratulate you on this eventful hour of your life and wish you all God's richest and lasting blessings. Your father sends his daughter his most respectful love. I am proud of all my children. And you were our first daughter. I feel very happy thinking of you and your confirmation day, sending you an especial message of love. My love to all the family. And I am tonight.

Your affectionate Daddy.
The Western Lutheran.

"I have a rendezvous with Life
Within the blessed sacrament,
When over me the pastor bends,
And Jesus comes, exceeding fair;
I have a rendezvous with Life,
For He has promised to be there.

I know I am not worthy thus
To take His life mysterious,
My sins are higher than a hill,
His love is deeper than a sea;
And yet in my communion still
I find His mercy healing me;
And I to my pledged word am true;
I shall not fail that rendezvous!"

—Bishop Stewart.

TOPICS OF INTEREST

Bring Children To Church

Baptized children are members of the body of Christ (1 Cor. 12:13) which is a designation for the Church (Eph. 1:22-23). In harmony with this Scriptural teaching, children become members of our congregations through baptism. Treat them as members. Bring them along to church. They may not understand much, but they will receive impressions that will lay a foundation for spiritual understanding and color their attitudes in after life. Psychiatrists have found that the earliest impressions and experiences wield an influence greater than most of us dream. That is also why the Catholic Church can say, "Give us a child until it is seven years old and it is ours." During our four and a half years of residence beside a Catholic Church we saw how faithfully, Sunday after Sunday, they brought even the infants and toddlers to the Latin Mass. We Lutherans need to be more zealous in planting in the lives of our children sacred memories of the family worshipping in God's House.

If Johnny is noisy, correct him. His disturbance in church will bother the conscientious pastor less than his absence. And when he has learned to be quiet in God's House, he has learned a valuable lesson, for "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." (Prov. 9:10).

A lady who came from Austria before the war told us that Hitler gathered the children for week-end outings with the aim of weaning them from the church. He trained up a generation of international criminals. Apart from Christ, youth can be misled in a thousand ways. What will be the fate of our unchurched youth?

Do not make baby an excuse for missing church worship. Baby is simply another reason for you all to be there. Merely sending your children to church while you stay at home is not enough. You may be giving them the church-going habit but it is a habit that sags in the middle because of lack of parental example. Say not that an hour at Sunday School is all your frail youngsters can stand while you permit them to sit through a couple of late hours of emotional strain looking at questionable movies. Establish them early in the habit of regular church attendance so that when the teen age arrives they will not be loose ends, but anchored and at home in the church, where through the power of God's Word and in the fellowship of the saints, they can grow in the grace and knowledge of Christ, their Savior.

"Train up a child in the way he shall go and when he is old he will not depart from it."

—A. K. H.

Litany

Gertrude Hanson

How shall we count the reasons for thanksgiving,

We who can call this noble land our own?
Ours is a heritage of godly living,
Ours a strength the years have not outgrown.

How shall we ever cease our thankful praises,

We for whom freedom's flag has ever flown,
A symbol of such justice as amazes
The despots who would only power en-
throne?

How shall we hold these gifts we cannot measure,

We who can lose the blessings we have known?

Only by seeking Him who grants each treasure —

By renewal of faith that flows from God alone.

The SHEPHERD — HYRDEN

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DO YOU KNOW?

Do you know that there are children in your community?

Do you know that some of these have little or no religious training?

Do you know that these are beyond the reach of any Sunday school?

Do you know that you can do a great mission work by introducing such children to our Sunday School courses by mail?

Do you know that you may get application blanks for these courses if you write, LUTHERAN SUNDAY SCHOOL BY MAIL, S.L.B.I., Outlook, Sask.

J. B. Stolee.

Church Dedication

A church dedication service was held on October 8 at Foremost, Alberta, of the Southern Alberta Circuit. The guest speakers were Rev. K. Bergsagel of Winnipeg, and Rev. M. E. Arneson of Gully, Minnesota. Rev. Bergsagel preached the morning worship and conducted the dedication service with the assistance of Rev. Arneson and student worker Arthur Dahlen, and Harold Severtson. The concluding service was given by Rev. Arneson with communion following. The name Trinity Lutheran was chosen. There were a approximately one hundred and fifty in attendance.

We humbly thank God for the day which was rich in the Lord's blessing. —H. S.

The Prince Albert Circuit meets for its fall convention in South Star Church J. S. Stolee, pastor, Nov. 17—19. Text. Rev. 3:7-13.

Opening sermon by C. L. Jothan.

J. A. Korshavn, Secretary.

Camrose Circuit of the Norwegian Lutheran Church of Canada will meet in Scandia Church, Ardena, Alberta, S. J. Rude, pastor, Dec. 1—3, 1944. Opening Session Friday, December 1, at 2.00 p.m. Theme: Matt. 24:1-15, introduced by Pastor A. K. Odland. Sermon Sunday forenoon by Missionary Palmer Anderson.

As this will also be the annual business meeting each congregation within Camrose Circuit should elect and send two delegates. Come as many as possible to hear the Word of God.

K. O. Kandal, president,
Erik Haaave, secretary.

Edmonton Circuit of the Norwegian Lutheran Church meets in Bethania Church, J. B. Stolee pastor, Nov. 17—19, 1944.

Theme: Expanding the Stewardship Program.

Pastor Theodore Bergee speaks at Sunday morning service. Pastor J. B. Stolee delivers the confessional address at the communion service.

The convention opens on Friday 2 p.m. with an Inspirational Address by Pastor G. J. Ostrem. Three sessions are held on Saturday and Sunday.

M. S. Johnson, president,
J. B. Stolee, secretary.

THE MEMORABLE DANCE

The following is a true story of what took place in Fyen, Denmark, a few generations ago. At that time the spiritual atmosphere in Fyen and other places in Denmark was most perfidious. On account of the rationalistic times spiritual death and indifference reigned to such an extent that it was like a miracle to find a person who cared at all for the salvation of his soul.

But there was in Fyen a queer man, an old bachelor by the name of Mads. Because of his faith in God he was named "Holy Mads", a nickname that expressed a mixture of reverence and aversion/which the people generally felt towards this stern but humble man. Mads belonged to the kind of Christians who does not conform to this world, but who, by his deep humility and self-effacing demeanor makes profound impression on his contemporaries.

"Holy Mads" was accustomed to travel from town to town in Fyen, selling religious books and, wherever he stopped at night, many curious people gathered to see this peculiar man. On such occasions, Mads spoke to the people in his sincere and child-like manner about the one thing needful, and he gripped the hearts of many listeners.

People reasoned that it might be all right to listen to "Holy Mads" provided they paid no more attention to his queer ideas.

It so happened on one of his journeys that Mads came late one evening to a place where there was a wedding with its attendant celebration. If he had known this beforehand, he said he would not have attended, but since he did not know it his attendance was not by his choice. He entered the kitchen and as usual brought out his Bibles and other religious books, but he found no buyers. They all had books enough, and besides Mads had no funny books, they said. In the meantime, someone prepared refreshments for this unexpected guest.

At first they offered him strong drink, but Mads refused it, saying: "No, no, excuse me; I need no whiskey". When they invited him to the table, where food was ready, Mads answered, "Thanks, I do need food because I am hungry." By the time he had finished his meal, all the guests had learned that "Holy Mads" was there and they had gathered in the dance hall for the purpose of planning how they might have fun with him, and make the occasion a real entertainment. Finally they agreed that Mads should dance for them, because they realized what sport it would make to have him dance. He had come to the wedding, and they were going to see to it that he should not be permitted to leave before he had danced for them. A delegation came and invited him most politely to accompany them to the next house, and thus Mads was brought right into the dance hall; all the dancers had stopped dancing in order to receive the new guest.

Then they gathered about him and mockingly gleaded: "Mads, Mads, just one dance tonight; just one dance, Mads, please." Mads excused himself as best he could, saying that he could not dance, and that he considered dancing a sinful amusement. Sternly he reiterated that he would not do anything that was sinful. But all his objections were in vain. "Mads, you will have to dance whether you want to or not," shouted everyone, "and furthermore, Mads, it is not any worse for you to take part in the amusement for the young people than for other respectable people. No use talking, Mads, you will have to dance."

All of a sudden, Mads faced the fiddlers and asked: "Do you suppose you can play the music I want?" "We surely can, Mads, what do you want?" "Well, in that case," said Mads, "I will yield to your wishes."

All the guests were gathered at the dance hall to witness the fun of forcing "Holy Mads" to dance, and now they listened eagerly to hear what kind of music he would call for.

Turning to the players with a serious face, Mads said: "Will you play:

*"Oh, what precious balm and healing,
Jesus in Thy wounds I find,
Every hour that I am feeling
Pains of body and of mind.
Should some evil thought rush in
And provoke my soul to sin,*

*Thoughts of Thy deep wounds, from sin-
ning
Keep me in its first beginning."*

This request came so unexpectedly that the crowd stood as if lightning had struck down in their mindst, and the players faltering said, "No, we do not know that song." Mads answered immediately, "But if you can't play it, I can sing it," and without further words Mads began to sing the song so fitting for the occasion. Mads was a very good singer; singing with a strong, clear and deep voice his song, that night in the dance hall, was like a faint refrain of the glorious song to be sung by the great white host before the throne of God. It was like the trumpet call for the last, eternal meeting. Everyone became silent and Mads sang all the verses. The searching truth and the undaunted faith of the old hymn created a mighty impression. Every word seemed to fall with a tremendous weight upon that sin-intoxicated company, the glorious truth born on the wings of Mads' voice rang as aa warning from another world to these people so gay and unconcerned. When Mads finished singing the deep silence in the dance hall was broken by sighs, sobs and groans. In the midst of the company stood Mads, the plain, honest and self-denying man, a worthy representative of those who worship God in spirit and in truth. No one uttered a word. Mads then began to speak to the crowd about the forgiveness of sin and turning from darkness to light; from the power of Satan to the power of God, and of the love of the Lord Jesus towards His lost sheep.

The violins were then removed and the Bible brought in. Not a single person at the wedding slept that night; they talked about how lost sinners may receive forgiveness of sin and be saved.

They forgot to mock "Holy Mads." Instead, they listened to him very reverently, as if he was the most distinguished guest at the wedding. The tide had turned. A great revival was the result of Mads' accidental visit to that wedding. And that revival had such far-reaching consequences that even to this day that part of the island of Fyen is renowned for the supirritual life of the inhabitants. A few years ago there still lived on Fyen and old God-fearing man, who had been one of the guests at that remarkable wedding at which he first received his spiritual sight. This man, as an eye witness, told the story about "Holy Mads" at the memorable dance in Fyen.

—By M. G.

—The Lutheran Messenger.

The Bishop and the Beggar

The story is told, whether accurate or not, that a beggar approached an ordinary citizen on the railroad platform of the Chicago terminal of one of the big roads and asked for alms.

"Sorry," said the O. C., feeling in his pocket, "I'm a little short of funds myself. But see that fellow down at the end of the platform? He's a bishop, and certainly ought to have a kind heart as well as plenty of money. You try him."

Limping off, the mendicant was seen to enter into conversation with the prelate and presently returned with beaming face and lighter step.

"You must have made a good touch," smiled the citizen. "How much did he give you?"

The other flushed, contented still, but a little professionally shamefaced.

"He didn't give me anything. But I gave him a dollar toward a church building fund."

S. L. B. I. Bookstore

The S.L.B.I. Bookstore continues in operation. The stock is Being gradually increased in variety and volume. It is our hope to send out a complete list of books and other items on hand before the Christmas season. Your orders will receive prompt attention.

Close this drinking place

"There is a little drinking place
That everyone may close,
That is the little drinking place
Just underneath his nose."

SPØRSMAAL OG SVAR.

Ved sogneprest Gunnar Dehli.

Hvilken tid i sitt liv levde Paulus uten lov?

Naar kom budet?

Naar blev synden levende?

Apostelen Paulus' liv faller i tre perioder: Livet uten lov, livet under loven og livet under naaden.

"Jeg levde en tid uten lov." Rom. 7, 9.

Hvilken tid i sitt liv levde saa apostelen Paulus uten lov?

Vaare gammellutherske fedre svarer: I sin fariseertid. Da levde Paulus det selv-sikre liv uten aa kjenne sin synd — i tillit til sin egen rettferdighet.

Men levde Paulus i denne tid virkelig uten lov? Tidlig blev han "en lovens sønn". Tidlig lærte han Guds lov aa kjenne. Men saa lenge han bare kjente til loven som en utenadlært lekse, levde han livet uten lov. Da budet kom og la sig inn over hans samvittighet, flyttet han inn i det kjempende og lidende liv under loven.

Vi faar ikke det billede av Paulus som fariseer at Guds lov og Guds bud slett ikke hadde naadd hans samvittighet i denne tid. Sikkert fører Paulus oss i disse ord: "Jeg levde en tid uten lov" — inn i sine første barndomsaar da han levde barnets lykkelige liv uten aa kjenne den sjelekamp og sjelenød han førtes inn i, da Guds lov naadde hans samvittighet. Hvor lenge Paulus levde uten lov, vet vi ikke. Efter det livsbillede, der er tegnet for oss i hans brev, tør vi anta at han allerede som barn har faatt kjenne Guds lov innover sin samvittighet, og at denne begynnende vekkelse for Paulus har betydd at han førtes fra livet uten lov til livet under loven.

"Da budet kom, blev synden levende." Det tok tid. Budet egget synden frem. Syndemakten laa der som et dødt uhyre. Loven og budet blev knappenaalsstinget som vakte det til liv. Paulus blev vakt. Da blev synden levende. Nu begynte han aa faa kjenne at han var en hjelpeløs synder. Synden fikk liv og han maktet ikke med egen kraft aa bli friet fra synden. "Synden blev levende igjen. Jeg derimot døde." Det liv Paulus hadde hatt var et innbilt liv. Han fikk erfare at "budet som var til liv, det blev funnet aa være ham til død." Han mistet det liv han hadde hatt da han var uten lov. Han fikk erfare at loven og budet førte ham inn i en aandelig død da han rett fikk kjenne sin hjelpeløshet, hvor han var bundet til synden. Han maatte saa underskrive sin egen dødsdom, fikk kjenne lovens forbannelse, men blev da aandelig mottagelig for Guds ufor-skyldte naade og fikk kjenne evangeliets herlighet.

Hvorledes skal Hebr. 6, 4—6 forstaaes?

Spørgeren var falt fra Gud, sier han. Nu er han kommet tilbake, men er bekymret og anfektet og Hebr. 6, 4 f.f. er det som særlig fører ham inn i anfektelse og nød.

Et lignende spørsmål er før søkt besvart i "For Fattig og Rik".

Det som er saa rystende alvorlig, er at det her sikkert tales om mennesker som har hatt liv i Gud, men for evig er falt bort fra Herren.

Her tales dog ikke om ethvert fall fra Gud. Disse mennesker som Hebr. 6 taler om, har gjort sig skyldig i bespottelsen av Aanden, — synden til døden. Hjertet er forherdet. Naadetiden er forbi. De har syndet mot evangeliet. Selve det frelsesmiddel spottes hvis kraft de har kjent. De korsfester Kristus for sig og gjør ham til spott.

Gud gi den bekymrede sjel naade til aa faa ta imot og fastholde i tro evangeliet til frafalne fra Herren som "vil læge ditt frafall." Selve frykten og angsten og anfektelsener livstegnet som forteller at den Helige Aand ikke er tatt fra dig.

Livets forbedringer avhenger for en stor del av et utbytte, som vi faar ut av dens irettesettelser.

* * *

En vis mand gjnr de først, som en daare opsetter tilsist:

* * *

Folk har ikke megen respekt for den mands fromhet, hvis ord ikke er til at stole paa.

* * *

Om du kunne heile bibelen utanboks og orda aat alle vismenn, kva gagna alt dette deg utan Guds kjærleik og naade. — Thomas a Kempis.

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sitt

liv til for faarene.

Joh. 10:11

Jeg er den gode Hyrde.

Joh. 10:11

Winnipeg, Manitoba, Først Nr. i November, 1944

24. søndag efter trefoldighet.

ER DER ET LIV EFTER DØDEN?

Johs. 6, 37-40.

Av res. kap. Egli Brekke, Oslo.

I de forskjellige tekster for denne søndag tales der om døden og om det som skjuler sig bak dødens mørke forheng. I dagens evangelium sier Jesus: Dette er min fars vilje at hver den som ser sønnen og tror paa ham, skal ha evig liv og at jeg skal opreise ham paa den ytterste dag.

Der er dem aapent fornektet troen paa et liv efter døden. Vi mennesker er som dyrene, sier de, naar vi er døde, saa er vi døde, og dette med opstandelse og evig liv er bare løgn og prestebedrag. En del mener at de her kan paaberope sig videnskapen. Men videnskapen vet intet om det som ligger bak døden, og enhver ærlig videnskapsmann vil aapent erkjenne dette. Vantroen har intet videnskapelig grunnlag. —

* * *

Troen paa et liv efter døden finner vi i en eller annen form i alle verdens religioner. Den er almenmenneskelig. Den greske filosof Platon uttaler: Det er likesom vi mennesker lever i en hule, og bare gjennom en smal aapning ovenfra kan vi se dagslyset. Gjennom denne aapning ser vi skyggene av dem som gaar forbi ovenover hulen, men de forbigaaende selv ser vi ikke. Saaledes — sier Platon — ser vi nu bare skyggene av den annen verden, mens denne verden selv er gjenstand for vaar uophørlige lengsel. Det er mange ogsaa nu som grubler over disse ting og lenges efter aa faa klarhet og visshet om livet efter døden. Men det blir til sist bare en som her kan hjelpe oss og gi oss visshet, Jesus Kristus.

* * *

Hvor fattig vilde ikke livet være uten denne troens visshet. Hvis det ikke var noget liv efter døden, da vilde hele livet være en eneste stor meningsløshet. Alle de millioner av mennesker som lever paa jorden vilde fødes, lide, kjempe og dø, og det eneste som blev igjen av dem var millioner av graver. Hele verden vilde til slutt bli som en eneste stor grav, og døden vilde bli denne verdens hersker og herre. Men er livet bare en stor meningsløshet, da vilde han faa rett den filosofen dernede i Berlin som foreslog at vi snarest burde opfinne et sprengstoff som var sterkt nok til aa sprengte hele jorden i luften. Saa blev det slutt med all elendigheten.

Men her staar Jesus Kristus midt iblandt oss, og med den guddommelige fullmakt han har faatt av sin far sier han til oss: der er et liv efter døden. Dette er min fars vilje, at hver den som ser sønnen og tror paa ham, skal ha evig liv, og jeg skal opreise ham paa den ytterste dag.

* * *

Saa spørres det, hvem vil vi tro paa, paa fornektelsens profeter eller paa Jesus Kristus? Her maa enhver enkelt av oss velge. Men velger du Kristus da hør ogsaa et annet ord av ham i dagens evangelium: Alle de som faderen gir mig, kommer til mig, og den som kommer til mig, vil jeg ingenlunde støte ut. Amen.

—Bymissioneren.

Sig mig det bedste budskap
Det bedste som jeg vet
Om Jesus og hans ære
Og om hans kjærlighet.

Sig mig det kun saa simpelt
Som barn paa fire aar
For jeg er syk og saaret
Og lite kun formaar.

Ler mig det klart og sindig
Jeg fatter det saa sent
Guds raad mod syndens vaade
Det frelser, under rent.

OG DE SANG EN NY SANG.

H. Arnholt Strand

Det er noe eiendommelig over de sene høstdager. Du vaakner en morgen. Det er graatt ute og skodden staar klebrig og ugjennemtregelig like inn paa vinduet. Du gaar ut et par timer senere. Da straalere solen, luften er klar og utsikten er fri.

Allehelgensdagen kommer netop med en slik overraskende senhøstforvandling i aandens verden. Som en feiende novembørstorm fra havet eller ute fra viddene kommer den og sliter den kvelende skodde i stykker, og lar Guds stridende folk hernede i høstlig klarhet skimte den store hvite flokk av Guds vitner ned gjennom tidene, lik "tusen berge full av sne."

Midt i aandelig høsttristhet, misstøt og haapløshet, kommer Allehelgensdagen med lys og lar oss se inn i aandens verden til vaare forbausede blikk blendes av et skjønt, eggende syn: "Den store, hvite flokk aa se". Og de roper til oss: Venner i Kristus, til tross for krig og forfølgelse her er den glade sannhet om kristendommens makt i verden. Se, en stor skare som ingen kan telle staar for tromen og for Lammet. Og de synger: Frelsen tilhører vaar Gud, han som sitter paa tronen, og Lammet! Stem i med oss den nye sang!

Men hvem kan synge den nye sang?

Aapenbaringsens bok svarer: og ingen kunne lære den nye sangen uten de som er frikjøpt fra jorden. Frigjort av Kristus som med sitt blod har kjøpt dem for Gud. Den nye sangens mennesker er de som med hjertets anger og bot har gaatt til korset med all sin synd og er blitt rensset ved kraften av Jesu blod. Den nye sangens mennesker er merket av møtet med Kristus. De har Lammets stempel paa sin panne, og sine navn skrevne i livsens bok. Hvor de en ferdes i hverdagslivet kan verden se hvem de tilhører, og de ophører ikke aa synge om det. Paa en eller annen maate bruser tonene ut fra sjelens glade pilgrimsang, i sollyse dager saavel som i sorg, i natt og i nød.

Hvordan klinger den nye sangen?

Svakt, forsakt, tvilende? Nei, den inspirerte forfatter svarer at sangen er som lyden av mange vann og som av en sterk torden. Den nye sangen er mektig og jublende og bryter uimotstaaelig frem. Den kjennet ikke til noen dempende hindring. Forfølgelse og haan kan ikke overdøve eller forstumme den. Den er en seirende sang. Blir dagen mørk og sjelens møye lang, stille, lytt! I det fjerne toner seierssang. Sjel og sind styrkes. Synkende hender løftes atter.

Hvorfor er den nye sangen seirende?

For den er av Gud, han har komponert den og vakt den tillive i menneskesjele. Det er sangen om det vesle hjelpeløse menneske og den store, allmektige Gud. Sangen om menneskets bunnløse synd og Guds skyhøye miskunn og naadige forlatelse. Sangen om den tapte sønn og den ventende Fader. En slik sang har ikke hatt sitt utspringi noe menneskehjerte. Hvorledes kunne den? Den er jo over all forstand. Den er over deres forstand som med alle midler vil tilrane sig makt, overmennesket som har avskaffet noe saa uverdig som troen paa Kristus. Men den er ogsaa over

Sig mig det mange ganger
Jeg glemmer det saa let
Ak morgenduggen tørres
Naar solen brender det.

Sig mig det mildt og stille
Med alvors dybe røst
Husk paa jeg er en synder
Som Jesus har forløst.

Sig mig det gamle budskap
Det bedste som jeg vet
Det budskap uten like
Om Jesu kjærlighet.

Fra Stille Stunder
Efterlatte papirer av N. F.

VÆR TRYG!

Der gaar en sitren gjennom menneskene i disse dager, en angstfuld sitren, fordi intet mer synes at staa fast. Over alt er det uro, havets bølger slaar høit og truer med at dra os i dyppet.

Det var ombord paa en stor damper. Uværet pisket havet, og passagererne gjemte sig i kahyttene. Men paa dekket løp kapteinens barn og lekte uforknytt.

"Er du ikke red?" spurte en av passagererne.

"Nei," svarte barna, "far staar ved roret."

Vi kjender alle sammen til angsten i disse dager. Men just i en slik stund skal vi lære at se op til Gud, som er en hjelper i angst, prøvet til fulde av slekt efter slekt, som søkte tilflukt hos ham.

Gud er paa tronen enda, og han kommer sine i hu i prøvelsens stunder, og tenk, hvilket under, at aldrig alene er du.

deres forstand som har sett ned i sitt eget hjertes natt, og har maattet si til sig selv: Hvad er jeg arme menneske at jeg skulle kunne overgaa den levende Gud?

Den nye sangen er ogsaa gjerningenes sang.

Den nye sangens mennesker er de som ogsaa i liv og gjerning legger for dagen at Gud lever og at han er en kraft i deres liv. De er ikke verdensfjerne klosterbrødre, men hverdagslivets pilkttro tjenere, slike som i daglig, inderlig omgang med Gud i Kristus former sine enkle liv til den herligste takkesalme. Det er de som viser at Guds rike bestaar ikke i ord, men i liv og kraft. Velformede fraser om Guds rike kan lyse og blende i øyeblikket som et straalende fyrverkeri; men livet i Guds tjeneste, offerlivet og tjenerlivet, ordet oversatt i handling, det setter merker. Slik sang lengter og sukker verden efter idag.

Den nye sangen er en iudnende sang.

Den nye sangen, troens og gjerningenes sang er en iudnende, fengede sang fordi den er "tonen fra himlen." Kjenner du ikke en iling, en brusen i ditt hjerte ved Allehelgensdagens ord om den nye sangen? Fornemmer du ikke en trang til aa gripe dens toner, holde dem fast og la dem stemme all din sang i tiden og i evigheten? Her i tiden gjennom din tanke, tale og handling, ditt vitnesbyrd for Kristus. I evigheten frikjøpt til aa smelte til ett med den store harmoni og den store hvite flokk for tronen.

Er det ikke som om skikkelse efter skikkelse stiger frem av den syngende flokk for tronen? Paulus, Ansgar, Luther, Hauge, Brorson, Kingo, en navnløs hjertekristen, en elsket og saknet far og mor, en kjaer søster, bror eller venn? Er det ikke som om de legger handen paa din skulder og hvisker, fredfullt og opmuntrende: Vaer ved godt mot! Vi har overvunnet verden ved vaar tro paa Lammet. Han har stemt vaare hjerter og tunger, derfor synger vi den nye sangen, seierssangen. Og du, du kan, du maa bli en av oss! Vil du ikke la dig gripe av og overgi dig til ham som kaller dig gjennom budskapet i den nye sangen? O sjel, la ham faa kjøpe dig fri ved sitt blod!

Gud gi at du maatte gjøre alvaar av aa møtes med Kristus slik at du blir kjøpt fri fra jorden. Da skal det kunne sies om dig det største som kan sies om et menneske: Og de sang en ny sang.

Om salighet vi synger
Og kan i aanden se
Hvor livets vanne slynger
Sig under livets tre.

Det hvitner over vanger
Av frelste folkeslag,
Frem gaar de under sanger
Til alle helgens dag.

Vi løfter lengsels blikke,
Vi løfter saare sinn,
Vi slipper haapet ikke
Før vi er kommet inn.

Dit navn i bibelen.

En hollender som hadde nedsatt sig i nærheten av Kapstaden, saa en dag en stakkars hottentot som leste i sit nye testamente. Haanende sa hollenderen til ham:

"Denne bok er ikke for slike folk som du."

"Den er netop for mig," var svaret.

"Hvordan kan du vite det?" spurte hollenderen.

"Jo, fordi jeg finder navnet mit i denne bok."

"Dit navn, hvor finder du det?"

"Her," sa manden idet han pekte paa ordet: "Jesus Kristus kom til verden for at frelse syndere." "Synder — det er navnet mit, og derfor er denne bok netop for mig."

Kjære leser! Har du gjort denne merkelige opdagelse, at dit navn staar i bebelen? Uten denne opdagelse vil bibelen være en lukket bok for dig. Men naar dagen kommer, at du finder dit navn i bibelen, da skal du ogsaa finde, at alle Herrens løfter om frelse og fred i Jesus er adressert netop til dig.

Jeg er mer bange for mit eget Hjerte end for Paven og alle hans Kardinaler tilsammen. Jeg har i mit eget Bryst stor Pave, som kaldes: mit eget jeg. —Luther.

FORAN EVIGHETEN.

Vi gaar gjennom livet saa kjeke og freidige — men vil freidigheten holde naar vi engang skal dø?

Foran oss ligger evigheten. Engang skal vi gaa over terskelen. Hvad vil skje med oss? Hvor gaar vi?

Mange tror at aarsaken til dødsfrykten ligger i de fysiske lidelser en maa igjennem naar legemets funksjoner stanser. Men lægene forteller at disse lidelser ikke er store.

eDt som gir angst er sjelens møte med evigheten. Vi lærer sannheten i bibelens ord: "Dødens brodd er synden." Vaare gjerninger stiger frem for oss, vaare forømmelser anklager oss. Vi staar foran Guds dom. Det tar hver gnist av mot fra den selvsikre.

En tysk prest, Braun, en mann som var meget ansett blandt kristne, var nylig blitt frisk efter en lang sykdom som hadde bragt ham like til dødens grense. Like efter at han var staatt op, gikk han, tross lægens advarsel, til et prestemøte. Der sa han:

"Jeg maa fortelle dere om de erfaringer jeg nu har gjort. Jeg kan vidne for dere at allerede før dødsstunden kommer vi inn under en indre dom og prøve som fyller sjelen med ubeskrivelig alvor. Gud spør: Hvad søker du egentlig? Søker du Kristus — og samtidig din egen ære? Søker du Kristus — og samtidig et behagelig liv for dig selv?"

Den som har staatt foran evigheten, han sier ikke saa lett: Selvfølgelig tilgir Gud.

Gud er ikke 90 prosent kjærlighet og 10 prosent rettferdighet. Han er absolutt kjærlighet, absolutt hellighet, absolutt mapestet.

Hvor gaar jeg? Hvad bygger jeg paa? Hvad trøster jeg mig til?

Det kommer en dag da jeg ikke lenger staar blandt alle de andre, jeg kan ikke stikke mig bort blandt dem, kan ikke trøste mig til fellesskapet. Jeg staar alene foran evigheten, foran Guds dom.

Alt det gode jeg har gjort, svinner som en røk. Det holder ikke maal.

Da er det bare en eneste utvei, en redning: Jesus Kristus, død og opstanden for mine synder.

Det er kristendom, det er evangeliet, det glade budskap: "Ham som ikke visste av synd, har han gjort til synd for oss, forat vi i ham skal bli rettferdige for Gud."

—T.

DOES IT PAY?

B. E. Bergesen

To teach the young?
To put in hours of work?
To have hours of confirmation instruction?

Many seem so irreverent and inattentive.
The world is interested in what pays in cash.

The church is interested in what pays in soul-value.

Jesus put the value of one soul against the whole world (Matt. 16:26).

"The Lutheran Church is the only one that has an adequate system for the religious instruction of youth—its confirmation instruction by the pastor."

Sounds like Lutheran bragging, doesn't it? Well, it wasn't! These words I heard from the great Sunday school authority, Dr. Agar of New York, in a Seattle convention of leaders of the Reformed churches of the United States.

But this time the youngsters themselves shall answer. While conducting meetings in Houston, Minn., the Rev. Arnold W. Nelson asked me to address the confirmation classes. I suggested that the children write an answer to the question: "Why do I want to be confirmed?" Here are samples of answers:

"I want to be confirmed because I think it is the right thing to do, and by being confirmed I learn more about Christ. I think it will be easier to lead a Christian life and learn to love Christ."

"So I can stay with my Lord Jesus Christ through the rest of my life."

"To get help against sinful habits and know better how to worship God."

"To understand the ways and works of God better."

The most common expressions were: To come closer to God. To learn more of God. To think more of God. To know God better. To live for God. To learn to love God. To understand God's ways. To learn more of God's kingdom. To learn what is right and wrong. To know the Word of God. To learn why Christ suffered.

Fascinating are the expressions as to the personal Christian life. Samples: To renew my fellowship with Christ. Be easier to live a Christian life. To come nearer and nearer to Christ. Because I want to be a Christian. To be a better Christian. To be in His fellowship. Help to believe in Christ. To be a better child of God. To renew by faith in Christ. To become more holy. To belong to God for ever and inherit eternal life.

Also the practical consequences of confirmation are shown to be understood and appreciated: To go to the Lord's Supper. To be a member of the Christian Church. To join the Lutheran Church. To take active part in the church activities, choir, and Luther League. (Note: No remarks were prepared beforehand. Just written on the spur of the moment, and copied verbatim).

No wonder one wrote: "I am enjoying my confirmation lessons, and it pleases my mother, who started me." Blessed mother! Even stewardship is not forgotten, when a child writes: "to be a true member of the church and that all I have is going to belong to God." We—older ones (even we pastors)—would do well in pondering these sermons by children and let it be fulfilled in us: "A child shall lead them."

After confirming over fifty classes and having had plenty of disappointments, my wish is to encourage the young — often discouraged — pastors. Some of the most hopeless-looking in class became some of the most reliable Christians and church-workers. A giggling boy won another for Christ. A giggling girl wrote some years later: "I've found Christ, and I want you to know, it began with what you taught me in confirmation class."

Pastors and parents: Do make good use of confirmation study at home and confirmation instruction at church. We are not responsible for being "successful," but for being "faithful." We have lots to regret—sins of commission and omission—but don't add this, that you wasted the opportunity to teach the young God's will and to make them love His way. Just think: To help a child say as some of the above referred to did: "I want to be confirmed to stay with my Lord Jesus Christ through the rest of my life, until the end shall come." "To have part in His glory

O wonderful words of the Gospel:
A message of blessing they bring,
Proclaiming a finished redemption
Through Jesus, our Savior and King.
Concordia No. 258.

Swift Current Circuit W.M.F.

Delegates and visitors from many Aids of our circuit gathered at Admiral Saturday May 27th for the annual convention. Rev. M. B. Odland of Swift Current gave an introduction to the letters to the Galatians — giving a brief history of the Celtic tribes invading Asia about 300 B.C., settling and becoming known as Galatians. Paul works among them. When later, Judaism threatens the church, Paul returns to establish the Christians. Later he writes to them, defends his apostleship and deals with salvation by faith.

Ida Olson sang "There is a Guide that never falters". Rev. Storsteen of Frontier gave a talk on Lutheran World Action, urging all to give it support. Elizabeth Tveit sang a song. At noon we were served dinner in the basement of the church and the delegates had a chance to visit and 'compare notes'.

The afternoon session opened with a solo by Mrs. John Braaten of Simmie, after which Mrs. K. A. Knutson led in devotion reading 138th Psalm. Rev. Knutson discussed the plans for our Bible Camp and announced that we had now purchased the land.

The department secretaries each reported, and almost all showed an increase in Aids participating and money sent in, especially the Thankoffering and Cradle Roll. Our historian, Mrs. P. Peterson, Admiral, had an album of pictures and several histories on display. New members on the Circuit executive this year are, Mrs. E. Wig, Eastend, Cradle Roll Sec. and Mrs. A. O. Anderson, Frontier, Sec.-Treas. In closing, a trio sang "In Heaven Above" — Then another cup of coffee, a few more questions, a few minutes of friendly visiting and another convention was over.

Mrs. Geo. Gilbertson.

From Preeceville

At the July meeting of St. John's Ladies' Aid held at the home of Mrs. Romuld, three of its members were honored with Life Membership certificates: Mrs. P. O. Peterson; Mrs. N. Homstol and Mrs. O. C. Berg. On behalf of the Aid, Rev. Ostrem presented the honored guests with the beautiful certificates and mentioned the esteem in which they are held by all.

READ AND DO!

By Marie Malmin Meyer in
"News Bulletin".

A well-informed Christian worker is worth more to the progress of the Kingdom of God than one who, though equally devout, does not know. This has always been true, but never more so than it is today. Perhaps there was a time (though I doubt it) when a person could live richly and completely in one dimension—satisfied with knowing only what his own time and his immediate experience taught him; but certainly one cannot by any stretch of the imagination conceive of such a situation as being satisfactory today, when our husbands and sons and brothers are seeing parts of the world which were not even identifiable dots on the map to us before. Knowledge and culture will of course never be a substitute for consecration devout earnestness and faith, but in the work of the Kingdom they are invaluable tools to combine with the spiritual gifts so that one may strike at the evils of the time as with a two-edged sword.

Listen-read-learn: then use to the glory of God! This is the formula which caused the W.M.F. to see up its own literature department, so that you, busy members of the organization might find your problem of selection facilitated and so that you might have brought to your very hands

and goodness."

Let all the parents and pastors say:
"Amen!"

—Lutheran Herald.

YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

the information about God's work which is most needful for your labors. Will you open those hands to receive?

This fall again your Literature Committee has made provision for new and interesting material for your personal edification or for program use. The November program packets are now being made up in the central office and will shortly be sent out to Ladies' Aid presidents and program chairmen all through our church. With the variety of subject matter which they present or suggest, there should be something of interest to every member of every Aid.

1945 PROGRAM SERIES

There will be, first of all, the new program series, "A Year of Prayer." We shall not assert that this is especially timely because we have never needed so desperately to pray as now. That assertion would be false, for every year—every day and hour—in good times and in bad—we need to pray. Does not the Word of God command us to "pray without ceasing"? But we may truthfully say that in times like these we are often led to pray unworthily and therefore ineffectually.

A story in a recent issue of an extremely popular magazine demonstrates the point. A good old man begins at a set time each day to pray for the death of Hitler, and his friends adopt the practice. It spreads until all over America at 12:20 men are praying, "Strike him down, Lord"—just that, over and over. And Hitler dies in a mysterious way. On the surface such a story seems to be a testimony to the power of prayer, but underneath and very close to the surface are serious questions: Can the prayers of over-whelming numbers force the hand of God? Will God answer prayers of hate? Has He not said, "Vengeance is mine," and "Love thine enemies"? I have been surprised at how many good persons have accepted that story at its face value—and have not looked beneath the surface.

And so next year we shall in our program series study prayer. Nine of the twelve programs relate directly to the Lord's Prayer—its introduction, the seven petitions, and the conclusion. We invite you to look with us through these programs into the Word of God and say with Jesus' disciples, "Lord, teach us to pray." These programs may simply be read aloud in Circle or Aid meetings, or they may be made the basis of oral talks given by members of the Aid who may wish to supplement the information here given by reference to some of the excellent books on prayer which may be found in the bibliography on the program folder or the devotional section of the general reading list.

The other three programs of the twelve months' series are seasonal in nature, the first, a New Year's meditation, is a veritable call to prayer, and so an appropriate beginning for our "Year of Prayer." The July program is patriotic and the December article deals with Christmas customs in the real devotional significance.

The marvelous thing about using the Program Series for a given year lies in the knowledge that women of our church all over the United States and Canada are simultaneously studying and praying over the same things. There is a bond of spiritual sisterhood in such a plan. Make sure that your Ladies' Aid is a sharer in that sisterhood!

PRAYER TIME

By Ruby Weyburn Tobias

The while she dawns her children's socks,
She prays for little stumbling feet;
Each folded pair within its box
Fits faith's bright sandals, sure and fleet.

While washing out, with mother pains,
Small dusty suits and frocks and slips,
She prays that God may cleanse the stains
From little hearts and hands and lips.

And when she breaks the fragrant bread,
Or pours each portion in its cup,
For grace to keep their spirits fed,
Her mother-heart is lifted up.

O busy ones, whose souls grow faint,
Whose tasks seem longer than the day,
It doesn't take a cloistered saint
To find a little time to pray.

So You Have no Time to Read?

Mrs. Opie Rindahl

This is not for book-worms but for the average women of our church. It is for busy mothers, teachers, business women, and others who want to read and know which they ought to be reading good books but who just do not get started.

It would be very fine to have more women read good literature regularly — daily if possible. I can hear voices raise in protest with "no time", "victory gardens", "war work", "surgical dressings", "nurses' aides", "church work", "children", etc. Nevertheless we become like stagnant pools if we give out all and take in nothing to refresh ourselves mentally and spiritually. We should have gotten beyond the point and contest stage and should be reading systematically because we feel the need of reading and enjoy it.

There are twenty-four hours in every day. Some of us have more duties to fill the day than have others. However, if there is a definite willingness and eagerness to read something good, a way will usually be made. I remember hearing several years ago about a man who carried about with him a very wonderful atmosphere. He seemed always to be on the heights with the light of God upon his face. An atmosphere like that does not just happen. A friend found that he was a street-car conductor whose day began so early that he had to get up at four o'clock. But he arose still earlier than that. At half-past three, even on the bleakest winter mornings, the man was taking his orders for the day from the Word of God.

During the convention in June, the Literature Department had a display of new books. Some nuclei, or book groups, were set up with suggestions for starting an Aid or Church library. For five dollars one may get 4 or 5 excellent selections. Other groups were planned for ten, fifteen and twenty-five dollar amounts. If an Aid starts with just a few good books and some interested readers, the reading will gather momentum. Reading is contagious. Just let some peppy woman say in a group, "Have you read that wonderful book The Robe? That book did something to me!" Immediately there will be questions as to how and where to get the book. Also at the convention there was a program "Portraits from Our Bookshelf." Living portraits and a short sketch of each of ten unusually fine books were given.

Read and you will know
Know and you will love
Love and you will serve.

L.D.R. Corner

An L.C.R. — Lutheran Children of the Reformation — was organized in Prince Albert, Rev. J. T. Dahle's charge, in September, with about 13 young people present. Mrs. Dahle and Mrs. Edwin Joel are the advisors. There are prospects of many more young people from 7 to 12 years who may join this Mission Society. They enjoyed games and fellowship after which the advisors served lunch at the home of Mrs. Dahle.

—Hanna Haugen.

(Note: This is a most worthwhile work. Jesus loves children, and children love to hear the stories of Jesus. Children are very receptive to the wonderful truths of the Gospel of Christ. What is YOUR city, town or community doing for the spiritual welfare of your children? Why not gather them together and begin a little Mission society or L.C.R.? It is time well spent. Ed.)

Zion L.D.R. of Rose Valley sponsored a social on October 9th in the form of "Family Night". A short program was rendered assisted by the Mission Band. The topic for the evening was "Christ First" presented in three parts. Later all gathered in the church basement for a social period of games and contests, and the serving of lunch brought the evening to a close.
Doris Westby, reporter.